I: Mbwe--06 E-6 (1913-1914) 1914 FOSS Mongo FOSS

among the Bantuma. [Ed., the remainder of the chapter, through page 94, is not translated.]

[56] Chapter 3

The Native's Means of Subsistence

Animal husbandry: chickens, goats, dogs. -- Agriculture: manioc, maize, rice, bananas, peanuts. -- Hunting: weapons, snares, skill, individual method, communal hunting. -- Fishing: general method, dams, basket weirs, traps, harpoons, bows and arrows, cord nets, screens.

The peoples of the Congo-Kasai-Lake Leopold II region and of the Lulanda do very little animal husbandry. They possess no large animals. At most one may find a few chickens, rare goats, and some hunting dogs in their villages. The dogs get a share of the game and live as best they can the rest of the time.

No care whatever is given to the goats. They wander freely during the day and graze in the forest or plain. Sometimes they venture into the planted fields, from which the hunting dogs chase them at first sight. At night they return to the village and take shelter where they will. During our stay in the village of Toipolo, they even came and disturbed us at night while we were lodged in the hut reserved for strangers.

The chickens wander around the village and planted areas during the day and sleep [56] at night in the native's hut, where they have their nest for laying eggs and a place to hatch them.

The native does not eat the eggs. He sells them to agents of the state or of commercial concerns, who collect them for hatching. The chicken itself is rarely eaten by the native. Most often it goes to the kitchens of the Europeans. In 1913-14 the average price of a chicken was half a franc, that of an egg, five centimes, and the price of a goat was from five to 15 francs.

deposit naturally acquires the shape of the pot, which is finally overheated and burnt, while the salt block remains intact.

When the salt is finally prepared, the family group returns to the village. The temporary installations are abandoned and may be used by other families who may do with them as they please.

The salt is divided into two parts.

One part makes up the family reserves, reckoned according to the needs of each family in the group, clan, or village which undertook the exploitation. The rest is divided equally among all the members who took part in [110] the harvest, except that the chief and the woman who was in charge of the burning receive double shares.

The salt reserved for family needs is used in the preparation of food and remains the inalienable property of the family. The share distributed to the participants in the undertaking becomes their private property.

Each one of them, man or woman, disposes of his share as he sees fit. Most often the natives use this as trade goods. Among certain tribes, notably the Mbengwes, Wadis, Bassikata, and Bobwis, the salt blocks are used as currency or as a common trade item whose value is determined by the weight.

Before our [Ed., European] penetration into the region and more especially before the introduction of legal tender and its imposition by the administration, salt played a much more important part in the economic life of these primitives.

At the present time, it is used only in local transactions.

The blacksmith and his family, for example, never participate in the preparation of salt. He exchanges the products of his trade, knives, arrowheads, or spearheads, for the stock of the salt makers. [111]

It even quite frequently happens that the salt makers sell their surplus as a mere commodity to the highest bidder. They bring it to market, display it for sale, haggle about the price in the same fashion as they do for manioc tubers, smoked fish, smoked meat, or baskets of peanuts.

It is singular and interesting to note that the proceeds from this sale do not entirely go to the woman who owns the salt.

2. The nature of walo valuables

583x [301] [326] The walo primarily consists of copper and brass rings. Wrought metal objects (bifeko), such as spears, knives, or axes are also added. Nowadays a part may be made up of simple brass or iron (steel) bars. [435] Goats may be given in addition; a she-goat is worth 5 to 6 rings (nowadays 10), and a he-goat, 3 to 4 bakonga (nowadays 6 to 7). One or more elɔ̃njɛ́ bells are greatly prized as gifts.

583x 435 Payment in iron or copper chains (bengɛ́-nyola), in various kinds of bead necklaces, and in leopard's teeth has almost entirely disappeared. Formerly, certain kinds of beads had great value; the big, round bluish-white ones (lonyɔ́ngu, pl. nnyɔ́ngu) were worth 1 konga each, the big, oblong blackish ones, cylindrical or rectangular in shape, 2 to 3 centimeters in diameter and 5 to 10 centimeters long (called nkángɛ́) were worth one slave or, nowadays, 20 to 25 bakonga each.

583x Copper (konga) and brass (kɔ́ngo) are the most important of all. Thus paying the bride price is often referred to as ɛ́nga la kɔ́ngo la konga.

[14] The statement by R.P. Kaptein (in Congo, 1922, Vol. 1, pp. 452-543) that original valuables were the benkata, the bingetele, and the mitako is based on an error. [132] The first two types of valuables, also called bendɔ́ngu by some tribes, were used exclusively by the Ntɔ́mbá of Lake Tumba and the adjacent Ekonda (Bosanga, Balíngɔ́, Lonyanyanga, etc.). The mitako, known in Lonkundo as mngelo, [436] singular longelo, are not native; this monetary unit was introduced by the Independent State.

[177] The practice of making the payment at least partially in money or in objects of European origin (such as fabrics, blankets, sewing machines, trunks, household utensils, etc.) is gradually being introduced. Before the crisis it was already very popular among "white people."

3. The source of the valuables

A young man obtains the valuables for the bride price in various ways. The most usual way and the one which also conforms best to the Nkundɔ́'s familial and social regulations is the use of valuables

579* daughter or ward in marriage without reference to her wishes, money paid for a slave wife," and p. 314, nkoyo: the same) therefore does not correspond to the sense in which these terms are used by the Nkundó tribes under discussion.

Another term for this payment is tsinola bonto (Ilonga). I know of no other use of the verb tsinola.

An expression which brings out the idea of its being a last payment is kumbola bonto (Ilonga). The verb kumbola means to strike the last blow in felling a tree. (1) [192]

1. Note that kumbola also means "to take in marriage."

Formerly, the payment of a real slave, that is, of a human being, was absolutely obligatory. Nowadays, since slavery has been abolished, the worth of a slave in bakonga has been substituted; it consists of 25 rings, or of 15 to 20 if they are especially beautiful. (2) [561] [415]

2. In the past, the price of a slave was from 10 to 15 rings.

To distinguish between these forms of the bondonga, the Nkundó say bont'ŏw'abwá (Ilonga y'ábwá), "a slave with hair," therefore a human being, or bont'ŏw'akonga (Ilonga y'ákonga), "slave in copper rings."

583* 563 Batswá, instead of slaves, could be given as bondonga. They were not reduced to slavery, however, but remained in the same position as before, except that they changed masters.

Sometimes a master who wanted to be rid of an incorrigible Botswá gave him away as a real slave in a bondonga; in that case it was as if a slave in the strict sense of the word had been given.

In other instances the master acted with the more or less explicit consent of the Botswá. Those who were thus handed over as a bride-price payment were usually women. [159] Since in matrimonial matters of the Batswá, the Bootó master fulfills the role of "Father," he is entitled to the girls' bride price and has the duty of

585 of our peoples. Its pure and simple abolition would upset their estab-
177 lished order completely. First their mentality has to change, and that end can be accomplished only gradually, since a moral change is involved. And the present state of these peoples is not sufficiently evolved for the abolition of the bride price to be beneficial. Here, if ever, the axiom: nihil lege sine moribus is valid.

680 But what might perhaps be done in that direction now is to place a limitation on the amount of the bride price. This measure should be strictly enforced to make sure that it is carried out -- although in practice its enforcement would be very difficult, for at the beginning [180], many interested parties would try to circumvent it. If good results are to be obtained, an efficacious repression of adultery and the frequency of divorce should accompany the limitation on the bride price. It would be a first step towards the ideal. Others could follow according to the extent of the natives' evolution toward a higher level of morality.

Apropos of these considerations we should like to say a few words concerning:

585 3. Traffic in bride prices
177

This term may be taken to mean two different things. It may be used to refer to a general increase in the amount of the bride price, which has reached enormous proportions since the European penetration of the area. Or it may refer to the increase in the bride price of a single woman for successive marriages, from which her family profits.

The first meaning of the term refers to a fact, namely that the amount of the bride price has increased considerably. The reason for this development is the increase in material wealth resulting from colonization. Riches are more easily acquired. But we should not exclude the role of the greed of many parents, which has also increased. It is the most important and can reach scandalous proportions in areas where the bride price is paid in European goods (money, fabrics, appliances, utensils): in such regions, as for
177, example among the riverain people of the Lower Congo, it goes up
585 to and easily exceeds 2,000 francs. Think of what this amount
965 represents, especially in times of economic depression. (1)
●935

1. For the sake of comparison, here are some average figures for 1934:

Wages	fr. 10.00 to 15.00
Copal, per kilogram	0.50 to 0.70
Palmwine	0.10 to 0.20
Palm rum	0.05 to 0.10

Inevitably the action of one man leads another to follow suit for -- need I repeat? -- everything is interdependent.

Another reason may be, and sometimes is, involved. It is the desire [181] of a husband to bind a woman more securely to him by paying a lot for her. This is certainly a praiseworthy feeling, especially considering the women's readiness to resort to divorce. Its practice, however, is full of dangers. If it is limited to an isolated case, that is, to a single monogamist who gives his entire fortune for his only wife, the danger is minimal. Such is the case of one of our catechists who paid an enormous amount, without its having the slightest repercussions on his region. But the danger is very great if a man does this to establish a harem, especially if for that purpose he entices the wives of others. Thus, for instance, a man to whom the administration gave great political powers caused a fantastic increase in the general bride price among the Ekonda of the north. (1)

1. One factor which helped increase the bride price among the Wangata and other tribes in the vicinity of Coquilhatville has been described by Father Kapsein in Congo, 1922, Vol. 1, p. 544. Since his study is written in Dutch, I think it would be useful if I translated the whole text here:

"When the first Europeans arrived at Leopoldville and Brazzaville, fabrics and other European articles soon made their appearance in Coquilhatville. The chiefs Yoma of Boyeka, Ibuka of Boyere (Boyela), Yamba of Eala; Nkabe of Bokala, etc., went up the Tshuapa and Ikelemba rivers and, by means of these goods, bought slaves, women, and ivory.

The native smith works not only with iron but also with copper which he melts down in the same manner from copper sticks (bongele-mikeke) and old, worn copper rings.

The copper sticks, that nowadays sell at 30 for a franc, come from Europe; copper ore is unknown here.

The copper objects made by the smith are as follows.

Bolongo: all that is of copper

1. Bongombwa: necklace, often weighing ten kilograms or more; value, 1,000 mitako.
2. Lokolo: leg ring, weighing four to six kilograms and more; value, 200 to 300 mitako.
3. Bolongo: arm ring, not heavy.
4. Ingwem: arm ring, not heavy.
5. Bongonto: leg ring that rattles when the wearer walks.
6. Bosenkese: leg ring.
7. Lingele: great leg rings in spiral form, twined out of thick copper wire, which cover the whole of the lower leg. They bear much resemblance to the springs in a mattress. Among the Negroes these have a value of 500 mitako.
8. Bongolenge: resembling a small lingele, these were formerly worn on the arms by old people, but they are now out of fashion and no longer made.

In the whole district there is only one smith, a certain Elombo in the village Lilongi (Boesoloma), who knows how to make copper bells. This Black is a celebrity to every Mongo Negro.

According to the Negroes, there is a smith, a certain Bokendeo from the vicinity of the Ikelemba River, who knew how to put a new rifle together from the parts of old broken ones and did so successfully. According to the Negroes, the government agent, however, took the rifle away from him, but in my opinion, and in that of others, this black rifle manufacturer belongs to the realm of fable, the more so as a Negro is not at all afraid of a lie.

the owner, and everyone who has helped gets his share according to the amount of work he has done. [98] Frequently a big sugar-cane beer spree is started, where disgusting scenes often take place until finally the drunken men are taken home by their wives. In civilized Europe it is sometimes not much better.

[99] Boats are made just large enough for two men, as well as others sufficient for a hundred or even a hundred and fifty men. The big war canoes of the great chief Evoloko of Waka and of the former chief of Bandaka, a certain Isoempoko, are known throughout the region. The war canoe of the latter was said to hold a hundred and fifty men, and the edge of this canoe to reach up to the shoulders of a fairly tall Negro. The ordinary canoe in which Whites travel is, as a rule, sufficiently large for twenty to thirty oarsmen.

[100] The prices of canoes vary, according to size and strength, from 200 to 10,000 mikako.

The Lokole

[101] The lokole plays a very large part in the life of the Negro. Without the lokole, the life of the Negro would be inconceivable.

The lokole can be best described as the public telephone with which the Negro makes his thoughts known publicly from village to village.

The lokole is to the Negro what the trumpet signal is to the soldier.

The lokole calls the men to meetings, to war, and to the hunt; the lokole calls all the people, great and small, to the dance. During the dance it is the loyal accompanist until deep in the night; its monotonous sound brings the enthusiasm of the dancers almost to the point of frenzy.

The Negro telephones his friends at great distances and explains what he wants. If two Negroes from the same village or from different villages have a quarrel, they abuse each other over the lokole, and the whole world is kept fully up-to-date on the details of the dispute. Each one tries to blacken the reputation of the other in the eyes of the other villagers. If someone dies in the village, it is proclaimed everywhere the whole night through, by means of the lokole, that

[102] Occasionally one sees a native stool, made as described above, but with a kind of back rest chopped out of one piece.

The Negro who wishes to move with the times makes for his house a chair out of bamboo in the European style: some sticks stuck in the ground, a mat of split bamboo laid over them, and the gentleman can spend his days in dolce far niente [pleasant idleness].

A table made in the same way (otherwise unknown to the Negro) completes the furnishing of his hut.

One does not need to be an expert, either, in order to be able to make a Negro bed. Some straight sticks are chopped out of the mombemba (umbrella tree). These are placed lengthwise and then across, on top of each other, trimmed a bit at the edges so that the whole thing fits more or less, and it is then bound together with some split lianas. In this way the Negro has made a bed; this favorite piece of furniture is finished for a sale price of 5 to 10 mitako.

The making of beds could be classed among the Mongo trades. I once saw, in the interior, ten of these beds, large and small spread out along the side of the road for sale.

I was assured that the owner of the beds was the very best bed-maker of the village. Of course, I raised my hat to such an important personage.

The elobe, the bed stool, is also indispensable. These elobe take the place of our pillows and are made of one piece, formed to the shape of the head. It is a somewhat hard pillow, but the Negro head is hard and can put up with it; the fellow sleeps without having to be rocked.

To prepare his food he needs some mortars and pestles, and these are made of wood. He uses hardwood for these utensils so that the mortars do not wear away from the constant pounding.

In addition, the Negro makes his oars, his bow and arrows for the hunt, and the lokombi. The lokombi is a flat, oblong, hollowed block of wood over which some pegs are stretched [sic]. He plucks these with his fingers, thus producing a monotonous sound. This so-called musical instrument is the constant companion of the young man and accompanies him on his long treks through the Evenaar forest and on his visits to friends and acquaintances.

Rope-making

283 The Mongo rope-maker (one can hardly call him a professional rope-maker) goes to the forest, fetches fibers from a certain kind of palm-tree, scrapes them nicely with his knife, and puts them in the sun to dry.

Whole coils of rope are made in this way. Native rope, finished in this manner, is of a good, strong quality. Nets for the hunt and also for fishing are made of it. As in the case of weaving, it is something done by the men only.

IV. BASKET AND MAT WEAVING

285 The weaving of baskets and mats is chiefly the work of the women, especially the fine basketwork.

The men make only the large, roughly finished baskets needed for the transport of their copal. The braiding of mats is done only by the women.

285 From the forest they fetch the twigs of the Bolongote tree, 384 scrape them nicely or dry them in the sun, and, sitting down, braid their baskets and mats.

They make different kinds of baskets, but the raw materials necessary for braiding are the bokombe or likombe of the Bolongote tree.

285 One or two women together braid the mats on the flat ground. The names of the mats are as follows,

1. Efomnolo, the roughly finished mat (value, five mitakot).
2. Nkongola, the finely braided mat (value, half a franc).
3. Itundi or Isfolo, the little mat with which the dirt from the road and the ashes from the fire are carried away.
4. Nofa, the little mat used to fan the fire.

A. Th. Gutersohn,
Priest of St. Joseph's Congregation.
(Mill-Hill).

496 1. Bankoto: this was thin iron or copper wire rolled into small rings; the thickness of the wire was about 3 millimeters; the length, 20 to 25 centimeters.

2. Bingwele: iron or copper bars about 8 millimeters thick and 15 centimeters long; these are still in use in Bikoro.

496 2. Bokoto: copper wire; thickness about 7 or 8 millimeters, and 341 1 meter or 1.50 meters long; spiral shaped; the women wore these rolled around their legs as copper leggings.

[543] 4. Bokonga: copper rings which served as arm bands and foot bands and also as collars. The size differed for small or large persons; the weight is from one half kilo to 3 kilos.

496 5. Mitoko: copper wire about 4 millimeters thick and 25 centimeters long, usually bent like a hairpin. The mitoko served as a uniform currency, from which the other values and prices were reckoned, like the franc with us. The value of the mitoko was formerly reckoned at five centimes.

583 Formerly the bride price, which was paid for a wife in al-
405 most all of Equatorial Africa, was from 5 to 20 bokonga. (The value of the bokonga differed greatly according to the weight. The average value, however, is estimated at 2.50 francs.) This payment was further supplemented with slaves or wives. This manner of payment and the bride price still exist in the districts where the natives have not yet, or practically not, come in contact with Europeans. Also, 863 it was sometimes paid with only slaves or women. The price for one female slave was relatively much less than for another woman.

178 Through the occupation of the Congo by Europeans, the
583 family life of the natives has necessarily undergone great changes, and their customs and habits as well.

In the first place the natives have found themselves deprived of their wives by the sentinels of the Independent Congo State. [641] These black sentinels, appointed in the villages by the State to supervise the reaping of caoutchouc, assumed an unlimited power. They took as many wives of the natives as they chose and did not pay for a single one.

Next many black soldiers, servant boys, and workmen of the Europeans also took wives everywhere in the beginning, without bothering about the native customs, that is, without paying for those wives; and this often happened under the protective power of their Whites.

We can add to that also a large number of black women who become the famous "housekeepers" of the Europeans. Although payment for these women was usually given to their owners, they were still withdrawn from the family life and the native customs. Finally, the Christian women, who now live in Christian marriage, must also be mentioned.

In addition, the price of wives and the bride price have [946] undergone great changes, primarily in those districts where the natives come into more immediate contact with Europeans. Before the arrival of the Europeans, their main medium of payment was the woman herself; a woman was paid for with a woman. Now it is forbidden to use women as currency. Therefore the natives have raised the price in the payment of bokanga and mikoko.

In some districts close to the European centers, the natives have brought the price for wives and the bride price to a height never before known. For one wife they ask several nkani.

A nkani is 10,000 mikoko. Such a sum is much too high in relation to their means. In a village there are, for instance, 50 women; for one woman, 40,000 to 50,000 mikoko are asked, while at present in the whole village together the sum of 50,000 mikoko is no more to be found. Therefore to oblige someone to pay two or three nkani is usually to make it impossible for him to pay, or rather to make it necessary for him to pay with women, which is nothing else than encouraging women trade, which then occurs.

A remark should also be made here about the nomenclature of the numerals. Nkani is not a word of the Equatorial peoples; it was brought in from elsewhere with the Europeans. Their numerals were as follows:

10 was bum or bonkoma;

100 was nkumu; and with the arrival of the Whites and foreign population came

1,000 nkani.

The present numerical value is: 10, bum; 100, bonkoma; 1,000, nkumu; and 10,000, nkani. Some very old Negroes, however, still say bonkoma for 10.

This is the probable origin of the great rise in price of wives, [947] especially in the area of Coquilhatville.

When the first Europeans arrived at Leopoldville and Brazzaville, it was not long before European materials and other articles also came to Coquilhatville to the hands of the great village chiefs who carried on trade on the rivers, primarily in slaves and ivory. The village chiefs, Yoma from the village of Boyeka, Ekako of Boyoma, Tombo of [sic] Eolo, Nkoko of Bokala, etc., carried these European articles up the Tshuapa and Ikelemba rivers, and they bought slaves and wives with them.

Returning home again, they bought wives from their own district and paid for them with the slaves and women whom they themselves had bought cheaply with the European articles. For one woman of their district they paid three or four women. The arrival of the Whites and foreign Blacks acquainted them with the number nkesi which, however, in their definition was only 1,000 and which they formerly called 10 nkoto or 10 times 100.

It was not long before the Europeans had to concern themselves with bearing disputes over the wives. In the Black land such a thing is unavoidable. Whenever the Blacks came to the Whites with their disputes, they dared not or would not say, "I paid for this woman with three women, but they said, "I paid for this woman with three nkesi," that is, 3 times 1,000 mitako. Meanwhile, the nkoto and nkesi acquired their value of 1,000 and 10,000. The statement, however, that a woman was paid for with nkesi was retained, through the error of the Whites or through the greed of the polygynists or both. Indeed, later some women were paid for with nkesi, namely, when the prevalent currency in the Congo was the mitako. It was also no wonder, for the polygynists had a monopoly on the wives, and it was to their advantage to raise the price.

Therefore, if the native of Coquilhatville says now that his father or his uncle paid for that woman with three or four nkesi, this generally means that the wife was paid for with three or four women. The price of the women in Wangata, near Coquilhatville, was formerly no higher than in the other areas. Many women were paid for with only five bakonga, for instance, in Bokala, near Bamania, a village which belonged to the village chief Yoma of Boyeka.

It should also be noted that the nkesi which have been paid in recent years in Wangata have been paid not in mitako or in

currency, but in articles on which the natives fix a conventional price, usually much higher than the actual value. Thus, for instance, a gatuki, or piston rifle, was always reckoned at 2,000 mitako, it did not matter that it was only worth 1,500. There are, [546] therefore, only very few women who are paid for with shoni in real currency or mitako.

The tragic result of this exaggerated rise in prices is that the mutual debts and difficulties among the natives have been increased, so that they are almost impossible to solve. In the attempt to settle a dispute, five other disputes come into it, all equally complicated, for the simple reason that the money, the mitako, to be paid does not exist, and it is forbidden to pay with women. To settle a dispute, several months are sometimes necessary, or a whole year. Other disputes never end, but pass on from father to son and are brought by each one in turn before each new District Administrator. In the districts where the bride price has not been raised, the difficulties and disputes are not nearly so numerous and are easy to solve. In the districts where the purchase price and the bride price of the women have become excessively high, the natives themselves admit that their disputes could formerly be solved easily, but that this is at present almost impossible.

It is unnecessary to say that this situation is harmful to the task of civilizing [the country] and to the mutual good relations of the natives. The natives are constantly coming to the District Administrator of the area to lay before him their disputes over women who have not been paid for. These disputes take up a great deal of the costly time of the administrator. He must hear and settle these usually very complicated disputes, for often the general peace of a village or district depends on it.

Also the natives themselves spend whole days and weeks doing nothing besides holding meetings to discuss the unpayable debts of bride price and the purchase price of wives, simply because the prices are excessive. For lack of currency, they pay each other with each other's debts, which usually complicates the business even more.

To improve this condition, the price of women and the bride price should be lowered, greatly lowered. We have seen that this was possible and practical when once a District Administrator who knew the native customs very well in the area of Coquilhatville really began to do it.

F. Brown M-S (ca. 1940) 1944 FO32 Monga FO32
Nkomba

and that he may have no more than a month or perhaps a year in which to live and will surely die speedily.

The special objects attaching to the office of *nkoma*, among these the hat, *mwindi*, and stool, *mbata*, are at the same time subject to similar magical acts to determine whether they may be produced for the new *nkoma*'s use. They are not personal, being in the possession of the *mukwale* which will appoint him, but are mentioned by name. Apart from the *mwindi*, no further ceremony is required to identify these objects with their future owner.

The *monga* ended, the *Nkoma Akudo* smears black *mbil* all over his body again, before the stars begin to determine which of his wives is to be known as *Nsasa*, the one who will be closest to her husband throughout his days. For this, maple fronds (*kimwabo*, sing. *mwabo*) are used. All the wives sit round in a circle and the *monga* places some irritant such as ground pepper in the eyes of all the women. The wife whose eyes stream most and whose discomfort is also accompanied by a violent shaking of the body is known to be *Nsasa*. Here again, lying is believed to be out of the question, for the shaking of the body is something that is supposed to be impossible of simulation, the real being easily distinguished by all from the false. *Nsasa* is now stripped of all clothing and her body smeared by the *monga* with yellow clay on one side, and with white on the other. A belt of leaves is put round her waist and a small bit of cloth between the legs with each end attached to the belt. Near by a ground with "medicine" in it has been standing ready for the next step in the ceremonies, and this is now smeared with white clay, a parrot's feather stuck in the earth, and handed to *Nsasa*, who receives it in one hand. Into the other hand is put a section of plantain stalk, into one end of which has been stuck a parrot's feather. A third feather is placed in her mouth so that she cannot speak, greet anyone, or eat. She is now clad with a cord which is held by one of the young men attending *Nkoma Akudo*. At this point of the procedure the *monga* names his price for his work, which will be in the neighbourhood of one hundred brass rods, worth to-day about fifty francs, but formerly double that amount. The future *nkoma*, accompanied as before, leaves for the village of the *mukwale*. *Nsasa* starts off at a considerable pace, for she is now imbued with a sort of frenzied strength, and for this reason has been tied up and put in charge of a strong young man, otherwise she would be off so fast that no one could catch her, and would go into the forest, where she would live for days unseen.

In the village of the *mukwale* the party all sit in an *ekanga* belonging to one of the elders. This is the place where the Tumba men really live—their houses are just sleeping and cooking establishments, but the *ekanga*, having a roof for shade and no walls, is the place where the men congregate and spend their leisure time. It is also the site of the village smithy, which takes up one end. Here, then, *Nkoma Akudo* and his party sit for a day and a night, and neither he nor *Nsasa* may eat food or drink wine during this period. Games are played by the *mukwale*—mock battles, dances, and songs chiefly of battle, and before the first streaks of dawn appear the group in the *ekanga* begins to march up and down the village singing.

At dawn the whole party, accompanied by a large crowd, make their way to a place in the bush where there is an elevation of some sort. Here *Nkoma Akudo* climbs up and takes his stand, accompanied by *Nsasa*. Now the *mukwale* choose the *Bikpe*